

THE PACIFIC

VOL. LXVII.

SAN FRANCISCO AND BERKELEY, JANUARY 18, 1917

No. 3

A PRAYER.

The moment that our troubles lower,
How quick we fly to Thee,
And in the drear and darkening hour
Only Thy shelter see!

Our refuge Thou, our fortress strong;
Close by Thy side we know
Idly shall fall the shafts of wrong,
And powerless prove the foe.

And though great sorrow o'er us hang,
And black forebodings be,
Yet in the utmost of our pang
Safe we remian with thee.

Lord, when in happiness we move,
And bliss is our employ,
Let us remember Thy dear love,
And seek Thee in our joy!

—Harriet Prescott Spofford.

Pac Theo Sem
Reading Room
2223
Albion St.

Pacific School of
Religion
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL
CHURCHES OF THE PACIFIC COAST.

\$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at
45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue,
Berkeley, and prefers to have all letters so addressed)

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A MOVEMENT FOR A UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES.

The Presbytery of New York took action last week looking toward the union of the Presbyterian Church, North and South. An overture to that end will be presented to the General Assembly of the northern body which meets in Dallas, Texas, in May. If the action is favorable consultation will be had with the southern body at the earliest possible date. The union would give a denomination having more than two million members. Dr. W. P. Merrill, pastor of the Brick Presbyterian Church, one of the great churches in New York City, introduced the resolutions in presbytery. Among those speaking in support of them was Professor William Adams Brown of Union Theological Seminary who based in part his desire for unity on what he learned during a recent visit to Japan and China.

Dr. Wylie, Secretary of the Board of Church Erection, favored the move. The resolutions were adopted unanimously.

The division of the Presbyterian Church into these two bodies came about in 1861. The Church as well as the nation had for some time been drifting toward a rock. For years feeling had been intense and lines had been sharply drawn. But unity was maintained despite acrimonious debates from time to time.

One month after the attack on Fort Sumpter in April, 1861, the Old School General Assembly met in Philadelphia. Eight states had seceded. The border states were hesitating. It is said by historians that Lincoln desired an expression of loyalty from the General Assembly, believing that it would aid the administration in its efforts to prevent the secession of Maryland, Kentucky, Tennessee, and Missouri. Assembly commissioners who were in attendance from the states that had already entered into the confederacy endeavored to prevent action, hoping that the church bonds might survive the breaking of the national bonds. There were among the northern commissioners not a few who sympathized with them in this hope. The Rev. Dr. Gardiner Spring, the venerable pastor of the Brick Church, led those who favored some expression of loyalty, and introduced what are known historically as "the famous Spring Resolutions." Although an anti-slavery man he was a conservative and often had been pronounced in his condemnation of abolitionists. Along with other conservatives he had appealed to southern ministers, after South Carolina had seceded, for united prayer that war might be averted. But when secession was the accomplished fact that it was in May, 1861, and gave promise of spreading,

he led the movement for a prompt declaration of loyalty on the part of the great church in which he was a leader. The resolutions committed the Presbyterian Church to promote and perpetuate so far as it was able the integrity of the United States and to strengthen, uphold, and encourage the federal government in all its functions under the constitution; and to that constitution in all its provisions, requirements and principles the resolutions committed its supporters to unabated loyalty.

There was animated discussion of the resolutions for two days, and then they were referred to a committee of nine persons. That committee by a majority of eight to one reported that no action was necessary; but the one man, the Rev. Dr. William C. Anderson, pastor of the First Presbyterian Church of San Francisco, reported the resolutions to the Assembly and ably urged their adoption. Several such men as Dr. Charles Hodge, the famous theologian, were against action—not because of disloyalty, but questioning the propriety and wisdom thereof at a time when it was not yet clear that states had not the right under the constitution to secede peaceably. Nevertheless the vote stood 156 for the resolutions to 66 against.

The southern churches withdrew, and in August, 1861, at a convention in Augusta, Georgia, commissioners from ten synods embracing forty-seven presbyteries with a total of 65,000 members, constituted the first General Assembly of "The Presbyterian Church in the Confederate States of America." At the close of the war the name was changed to "The Presbyterian Church in the United States," that of the northern body being "The Presbyterian Church in the United States of America."

In 1861 and for some time thereafter it was remarked frequently that the Spring Resolutions had cut the ties between the northern and southern churches. It is realized now that they did not do this, that separation was inevitable and that it would have come at an early date by the initiative of the southern churches without the Spring Resolutions.

A LONDON NONCONFORMIST MINISTER DREAMS OF THE UNITED CHURCH OF EUROPE.

It was at the Christmas time that the Rev. Thomas Phillips had this dream. He has told of in substance as follows: I dreamt I was in Geneva and that messengers from all the chief churches in Europe were met together in council. A Roman Cardinal sat by the side of John Clifford, and Dr. Alexander Whyte found a seat next to the representative of the Russian Church which he has so lovingly depicted in his life of Father John. The president of the Free Church Federation walked arm-in-arm with the Archbishop of Canterbury, and Mr. George Cadbury sat between Bishop Gore and his lordship of Winchester. Sir Albert Spicer was greatly taken up with a Greek bishop, and Sir Robert Perks took special charge of a Roman Stundist. There was no church unrepresented, and no representative ill at ease. Layman and dignitary, legate and salvation army captain, Eastern and Western men of the inner light and men of the outward rite, were all become as brothers in the single-hearted family of God. The one potent name that drew us together was that of Christ, and the only words read were from his matchless gospel. Instinctively and unanimously we forgot the creed of the councils and the resolutions of our federations, and as the part panteth after the waterbrook, so we were all eager to drink of the stainless well-head." * * *

"In an atmosphere of prayer we endeavored to find the mind of our Master. We had not ceased to be British and

French and Austrian and loyal to our countries. But we had not met to defend our native lands, but because of the claims of a larger country, a more enduring kingdom, and because of the ghostly incongruity between a mutilated Europe and its fair rounded outlines. Step by step we were led to clear conclusions, for where the Spirit of the Lord is there is both liberty and unanimity. We expressed the conviction that we were at war because Europe as a whole had ignored God; that if his holy will had been consulted during that fatal summer of two years ago there would have been no bloodshed; and if his will were to be sought and obeyed by all nations at the present time the Christmas bells would ring out the thousand wars of old and ring in the thousand years of peace."

They closed their council, we are told, by repeating together the Lord's Prayer; but when they came to the words, "Forgive us our trespasses as —," Mr. Phillips awoke to hear the newsboys shouting out, "Fierce artillery fire on the Western front."

HOW TWO EMINENT BRITISH MINISTERS VIEW THE IMPRECATORY PSALMS.

The Rev. T. Rhondda Williams, an eminent London Congregationalist, takes to task the Rev. Dr. J. D. Jones of Bournemouth, another eminent minister of the same denomination, for certain recent utterances by the latter concerning the Bible. Dr. Jones declared that "in the light of the war the Bible had taken on a new realism;" and that the war "had blown the theories of the critics sky-high."

Dr. Williams asks: "Does the war prove that the Pentateuch is not a composite document, that the Psalms were all written by David, that the books of Chronicles were not written under priestly influence, that the book of Isaiah had only one author? Has the war settled any controversy about the difference between the synoptic gospels and the fourth gospel?"

The most startling of Dr. Jones' utterances related to the imprecatory psalms. There was a time when he didn't like them. But he reads them now and finds them exceedingly useful. "He would not have them out of the Psalter. He bewails the time when he thought they were relics of a barbarous civilization. They are the very things he wants when he remembers the horrors which the Germans have committed in the war."

Dr. Williams remarks: "He forgets that possibly they helped the Germans to commit those horrors. * * * When Dr. Jones advocates the use of the imprecatory psalms he is playing with two-edged tools. I do not wonder that he doubts the evolution of the human race towards the highest when he finds himself reeling backward to this low level. It is quite true that the war helped us to understand the imprecatory psalms, as our own evil passions help us to understand the spirit of the men who wrote them. But if we are to regard them as part of the message of the pulpit today, where is the difference between us and the Germans themselves. Jesus was murdered by ruthless enemies, but he died without having recourse to the imprecatory psalms; and with a prayer on his lips which condemns the imprecatory psalms forever."

Dr. Williams concludes: The churches after the war will suffer the boomerang of this kind of utterance. A Labor member of parliament referred the other day to "blood-thirsty ministers." It was a very strong phrase, and no doubt extravagant; but such a defence of the imprecatory psalms as this by Dr. Jones is the very thing that lends color to it. In the Christian pulpit, at any rate, you

would expect a little more of the Christian spirit and a good deal less of the revengeful Jew."

CHRONICLE AND COMMENT.

The International Nickel Company of Toronto, Canada, pays its stockholders a dividend of 32½ per cent.

The largest book in the world is said to be in China—the Great Ming Encyclopaedia, which required several thousand years for its compilation.

The Toronto District Trades and Labor Council has issued a denunciation of the manufacturers who are making immense fortunes out of munitions.

A Wisconsin man has interested Eastern capital in an invention which utilizes old newspapers in the making of fresh stock. The plan is to erect mills in the large cities where an abundance of material is to be found.

One million dollars have been raised for the erection of a new church edifice by St. Bartholomew's Church, New York City. The site covers the entire block front on the east side of Park avenue above fiftieth street. The new building will cost \$1,200,000.

The mayor of New York has decided to appoint a negro as a member of the board of education. The man selected, Dr. E. P. Roberts, has been recommended by Robert R. Moton, who succeeded Booker T. Washington as president of Tuskegee Institute; also by H. B. Frissel who is at the head of Hampton Institute.

Before the war broke out there were 3,715 undergraduates in residence at Cambridge University, England. Now there are about 400. A report last October stated that the number at Trinity had dropped from 556 to 47, and at Corpus from 90 to 3. At that time there was one don for each student, 700 in all.

project believe there is no doubt that its operation will make savings possible for its members. There will be agents of the association in all the city buildings. The Law Department system, netting a saving of 15 per cent, has handled butter and eggs and other foodstuffs. The organization is beginning operations in the Municipal Building. Early this year the system is expected to be in working order in all departments.

The 85,000 employees of the City of New York are to have a purchasing association. At first it will take steps to avoid the retailer's profit on foodstuffs and then seek co-operation with producers. Later the system will be extended to cover clothes, coal, furniture, millinery, haberdashery and other materials. Co-operative buying is already practiced by employees of the Law Department. The chief clerk of this department obtained Mayor Mitchel's approval of the experiment. From the result of the Law Department employees' experiment promoters of the new

The public library of Aberdeen, Scotland, has decided not to add to the library for the present Reginald J. Campbell's new book, "A Spiritual Pilgrimage," and Sir Oliver Lodge's book, "Raymond, or Life and Death." The London Christian Commonwealth remarks: "Having read Sir Oliver's book very carefully we cannot in the least understand the motive of the committee in preventing its wider circulation. It is so scrupulously cautious in its conclusions that it serves to correct rather than encourage extravagant notions about the life beyond; and multitudes of people who have been plunged into mourning during the war

would derive much hope and comfort from its serene and inspiring message." The writer of the Christian Commonwealth article regards this action as to Campbell's book also "a very undesirable form of literary censorship."

It is expected that the direct marketing plan proposed in New York will save the people two hundred million dollars annually. The State Commissioner of foods and Markets says: "My plan is to put the farmer in direct touch, as nearly as it is possible, with the consumer. At a central point I would put an agent of the farmers who would work with them and with no one else. Let the farmers ship their goods to him. Let him grade their products and ship them to the retailer, who would sell to the consumer. The co-operative work in shipping will save expense to the farmer. Then the surplus can be shipped to a central or terminal market, where an agent or agents of the farmers can take care of it. This will naturally make the cost less to the consumer. You might ask why I haven't put this system into practice. I will tell you. Because it costs money to put up the markets, and the State will not give me the money. The last Legislature gave \$10,000,000 for the adornment of a park, and two years ago they appropriated \$5,000,000 for a speedway. You don't receive any benefits from such a proposition, but the money for it comes out of your pockets. It isn't the cost which stops the system. It is the politicians, men who are helped in their campaigns by the middlemen, and who return the compliment when they reach office. And they tell me it is more important to appropriate money for speedways and ornamental parks, roads and reservations than it is to provide for the feeding of the people." The Commissioner's judgment is that no investigation will accomplish anything. "Men who control the utilities between the source of supply and the consumer," he said, "put down the price for the farmer and put it up for the consumer. These men have been indicted and fined and jailed. They pay their fines, get out of jail, and are right back on the job again. Then we have investigations, and more investigations, all of which cost the people more money."

DR. AKED DECLINES CHICAGO CALL.

The Rev. Dr. Aked has declined the call from the New First Congregational Church of Chicago. The Chicago Herald says: "This decision was announced after Dr. Aked and the officers of the church had made a tour of the whole district in which the church is located."

Dr. Aked remarked to a Herald reporter: "I decided it wasn't the kind of work I wanted. It is not central enough and I don't like the district. It is doing a fine work, but I have never directed institutional work such as is being done there."

The New First Congregational Church of Chicago came from a union of the old First and Union Park churches. It was organized in 1910 and has a membership of 1326, of which number 246 are non-residents. It has the largest membership of the Congregational churches in Chicago. Its church property is valued at \$150,000 and it has invested funds amounting to \$120,000.

The home expenditures, as given in the last year book, were \$17,500; and the contributions to the denominational benevolent societies were \$3,000.

It will perhaps be news to many readers of The Pacific when we state that our strongest Chicago church, all things considered, is a suburban one—the First of Oak Park, of which Dr. William E. Barton is pastor. Its membership when last reported for the year book was 1204, with 125

absentees. Its contributions the same year to the benevolent societies amounted to \$9,064. Oak Park has six other Congregational churches, one of them having a membership of 780; another of 334.

Evanston, another suburb, has a Congregational church of 865 members, of which Dr. W. T. McElveen is pastor. The Evanston church gave to the benevolent societies in 1914 the sum of \$11,776.

In the corporate limits of Chicago there are 80 Congregational churches. The one having the largest membership after the New First is the Warren Avenue, with an enrollment of 830.

PACIFIC COAST NOTES.

When the saloons went out of business in Oregon there were 180 saloon keepers in Portland. One hundred and ten of them are now in other business in Oregon.

The Wyoming legislature will submit a prohibition amendment to the people. This was decided last week in caucus by both the Republican and Democratic parties. It will carry of course, and another state be added to the 24 now lined up.

The Congregationalist suggests that Dr. G. Campbell Morgan be asked to come to the National Council in Los Angeles in June as the representative of British Congregationalism. Mention is made of his valuable contributions to the Pacific Coast Congress in Seattle several years ago.

The Los Angeles public library occupies three floors in a business building in the center of the city. The librarian said recently: "To this fact we ascribe our immense patronage, and we would rather be in an office building in the center of things than in a beautiful classical monument so far removed that it was little used."

The new edifice of the First Methodist Church of Tacoma which was dedicated in December contains 47 rooms and is said to be "a complete working establishment." By a series of folding doors which open into the lecture room and the thirty class rooms for the Sunday-school the seating capacity when needed can be increased to 2000.

The Seattle library is fortunate in owning the ground of an entire city block, so that it will be possible to enlarge the building to twice its present size. This enlargement will give not only needed space for growth of the different departments but also space for auditoriums large and small. Then it will be possible for the library to follow the example of the library in Portland and become a social center.

Dr. Eastman, who was, before his enlistment in the Canadian army, professor of history in the University of British Columbia, is urging thoroughgoing conscription in Canada. He would have it without loopholes, and applicable to minister and layman, mechanic and professor, scavenger and banker. He says that France has nearly one sixth of her population in uniform. Britain one tenth; Canada about one eighteenth.

Women are to sit on the grand jury in Nevada. The Reno Gazette says: "The presence of women on the Grand Jury as full-fledged members of that body is unusual, even in states where equal suffrage has been in force for many years. The three who are to serve on the Washoe county inquisitorial body, therefore, will be likely to fill an important place in the public eye during their terms of service

and they should be able to be of great use to the community. The masculine way of looking at public affairs has been in force ever since Nevada became a State. Now the people will have a chance to look at community business through feminine eyes. The three ladies who are to act on the Grand Jury have, therefore, a great opportunity. It is fortunate that, in the selection of the three, women were chosen who have always taken an active part in municipal affairs. They do not approach their duties, therefore, without knowing what they are and what is expected of them. Indeed, it may be said without any disparagement of the men jurors, few masculine citizens of Reno are better informed on methods of government than their feminine colleagues."

At Tonopah, Nevada, a mining town with six thousand population, the Presbyterian Church has the field to itself, except for a small Episcopal chapel where services are held intermittently. A correspondent of the Herald and Presbyterian writes: "The Presbyterian minister acts as pastor for all sorts of Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, and all the rest, and for the world when they come to die, or to get married. But the church reports only fifty-eight members, and one hundred and eighty in the Sabbath school. There are probably no more difficult fields found in the United States than in Nevada. Saloons are licensed, one to every one hundred of the population. In addition, the State licenses the social evil and every form of gambling, or it did the last time we looked up Nevada law. There is nothing in that part of the State but the mines, and when they fail, everything lapses back again to desert. Millions of dollars have been taken from the Goldfield mines, and millions more will be taken. But many persons think the ores will be all exhausted in ten years' time, and some, indeed, think it will be in five or six years. Then Goldfield will become like Palmyra, a desolation. Tonopah is on a very much larger ore body, and the town, therefore, may last fifty years, or possibly longer. It is stated that eight years ago Goldfield was booming with a population of eighteen thousand. Water was piped into the city a distance of forty miles. Electricity for light, heat and power was brought in seventy miles, from California. Beautiful cut-stone or pressed brick blocks were built, and courthouse and jail, library, high school, grade schools and churches. But as no new mines were discovered, population shrank to about three thousand, and houses and blocks were wrecked and moved to Tonopah, eighteen miles away.

RELIGIOUS LIFE IN THE UNIVERSITY OF CALIFORNIA.

This was the subject for consideration last Sunday evening in the First Congregational Church of Berkeley. The speakers were: Professor Buckham of the Pacific School of Religion; Professors Hildebrand and Rugh of the University and the Rev. Mr. Collins, student pastor for the Baptist church.

Dr. Buckham stated in way of preface that we are proud of our great University; that we are desirous that it realize the highest usefulness. But can it do this without greater emphasis on Religion?

He gave as a favorite definition of Religion this by the late Professor Howison: "Religion is the sense of the sacred." As color is to the landscape, as oxygen is to the air, so is Religion to life, said Dr. Buckham. He went on then to answer the question: How much of it—of this sense of the sacred—is there in the University? His thought was that it attaches to the faithful search for truth, to

hard and patient study; and that teaching is a high and holy office rightly done.

Among the religious factors in the University is the spirit of Idealism. They who inculcate it and they who grasp it are so far religious.

Another factor is the Social Spirit. "The tie that binds" is sacred wherever found.

The Spirit of Service in the University to the people at large, as exemplified in the University Extension Movement and in the reaching out of the agricultural department—all these are religious in a sense.

But idleness, indifference, waste of time, petty aspirations, etc.,—all these are irreligious.

"What is there in it for me?" a question heard often on the campus and in fraternity hall—that is irreligious.

The money-worth of things, as indicated in the remark by a student concerning the stately campanile, "Too much money in it!" Too much money in a shaft that is a daily inspiration to so many persons—a structure the value of which cannot be measured in terms of money! And so Dr. Buckham asked, "Is there not danger that life in the University become material and petty? Hundreds are caught in the whirl of dancing; there is cowardly shirking, big bluffing, much irresponsibility, a great deal of butterflyism and some diabolism.

Surely there is need in our University for a truer recognition of what religion is, as well as a need for an ampler recognition of it, said Dr. Buckham; and he pointed out how it could be strengthened without the slightest suspicion of sectarianism. He said the call was for a closer and heartier cooperation on the part of the churches with all University activities of a religious nature.

Professor Hildebrand of the University, who came recently into the membership of First Church, said that it was needful that we understand what sort of an animal the student is. Away from home restraint perhaps for the first time, he rejoices in his new found freedom; begins to exercise it by throwing over a great deal of his past life, and we must endeavor to help him to keep connection therewith. It was remarked that the Y. M. C. A. and the Y. W. C. A. were institutions toward which many of the students were more readily drawn than to the churches. But in the First Congregational Church there was from Sunday to Sunday a message that was peculiarly fitted to the students. It accords with the University atmosphere, and it is to be regretted that a larger number are not brought under its influence.

Professor Hildebrand indicated the importance of sending among the students only such church representatives as would measure up in their estimation to the faculty intellectually—their messages must not be narrow-minded messages, but thoroughly catholic.

Professor Rugh, a member of one of our Oakland churches, testified to what he regarded as a large religious life in the University—taking religion in its broadest sense; and yet coincided with all that Dr. Buckham had said as to the need for work that would lead on to that life in its finer features.

He questioned one remark by Dr. Buckham which was in effect that the chasm between the campus and the church was greater in the University of California than in any other university in this country. His opinion was that it was greater than it was in a few but not in the majority; and further that the campus ought not to be taken to measure the religious life. To some extent of course this is true; but it does measure it considerably, just as the way a man conducts his business during the weak measures his religious life much more than his attendance at church on Sunday measures it.

Professor Rugh called on his hearers to rise up always in condemnation of the remark sometimes made that ours is "a Godless University." The Pacific has condemned that charge in the past, and would condemn it still. And yet it must be admitted that the expression can be used with some justification. Doubtless most people who use it have in mind simply the fact that there is no more official recognition of God than if there were no such being in the Universe. Such recognition there could be without offense to any one.

The other speaker, Mr. Collins, suggested to the church people how they might render real Christian service to students. He said that he had found as he went among them that many missed the home life, and that by inviting them into our homes we could link them up more effectually with the church influence.

Emphasis was laid on the need for this so far as students from other countries were concerned. They got their ideas of American home life mainly from what they read in the newspapers and much of it was looked on by them as far from Christian.

THE ART OF APPRECIATION.

In a recent sermon on "The Art of Appreciation," with text from some of the words of the Apostle Paul, "encourage one another," the Rev. A. B. Patten, pastor of the Congregational Church at Sacramento, said:

"I am really giving you the sentiment of Henry Van Dyke, 'Be governed by your admirations, rather than by your dis gusts.' In the time of the Boer war a man was put in the guard house just for being a discourager. I wonder how many of us could keep out of jail if such a course was in general vogue?"

"But I do not mean that you are to flatter and cajole and coddle everybody. I do not mean that you are never to advise, correct, or even criticize. I do not mean that you are never to score evil; but I do mean that you are to spend most of your time in underscoring the good. The artist pictured Alexander with his finger across the scar. To do that he had to put the finger on the scar.

Appreciate people who do not appreciate you. When Gen. Lee commended Gen. Whiting, his caustic critic, for promotion in the Confederate Army, he gave this principle a noble illustration. As a member of his staff remonstrated with Lee, he quietly said: 'I understood that President Davis desired to know my opinion of Whiting; not Whiting's opinion of me.'

"Appreciate people who differ from you in ideals and policies. Billy Sunday furnished an example of this recently in Boston, when he addressed the Unitarians of that city in their own Second parish church. Although he did not abate one jot or tittle of his creed, he did abate all of his bitterness. He was there as an orthodox brother, and they received him as heterodox friends. When he was done speaking they struck the Brussels carpet trail in large numbers to grasp him by the hand. Our differences are sacred, but there is always common ground of appreciating fellowship.

"Cherish the patent good and gifts in others; challenge the latent. Be sure you never fail to appreciate the good in bad men. The way to save even the criminal is not by damning his criminality, but by daring his better nature. Develop the good until it becomes the leaven of the whole lump. Get people on the side of their excellences and they may forget to repeat their defects. Then remember that there is an undiscovered country of character in all men. Be a Columbus. There are oceans of resource in everybody. Call the spirits of honor from the vasty deep.

"Appreciate common people. There are so many that you will never be out of work. Take nothing as a matter of course. Recognize all blunderings towards the right. Help every stumbling traveler up the hill. Welcome every bud of virtue as a coming flower of grace. Christ could say 'Thou art Peter,' the rock man, when Simon was as unfused and as ineffective as the shifting sands on the seashore.

Appreciate uncommon people. Be a hero worshiper. Have not a few stellar souls in your sky. Feel evermore the lift of some great lives. Above all appreciate, admire, adore Jesus Christ. Make him your superman and savior. Be able to say with Peter, 'Thou art the Christ, the Son of the living God!'

"Christ himself was the great appreciator. He appreciated every common man, every little child, and even every outcast woman. And then in the domain of the uncommon, he appreciated God. Through him we all have access by one spirit unto the Father."

"BEHOLD THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD."

E. E. P. Abbott.

This phrase, "the sin of the world," has a meaning it never had before. At a time when we were becoming so well satisfied with ourselves, and morality was corrupted at its source; when to be obedient to the voice of conscience was with many to be slaves, we were suddenly, to use an old-fashioned term, convicted of sin—our own sin, and the sin of the world. Sin has assumed a concrete form.

At first we were saying, "How can a good God suffer such a cruel war to go on?" Now men, with their faces in the dust, are asking, "How could a just God order otherwise?" "For three transgressions, and for four," He is pouring out the vials of his wrath upon the great nations of Europe. We cannot read the recent sermons of the leading preachers in those nations without being impressed by their tone of profound humility, such as we have never known before. Again, one is greatly blinded if he assumes a superior righteousness on the part of America because she so far has escaped the scourge. We read on a little farther in Amos, and we find these words: "You only have I known of all the families of the earth; therefore"—"not our guilt is less but our responsibility is greater." I would urge that we pause and make an application to ourselves of these words of the Baptist as he pointed out Jesus when he walked: "There, behold, the Lamb of God that taketh away the sin of the world." The sin of the world is something overwhelming, but there is one who has come to bear it, and bear it quite away.

I said last week, that the fourteenth verse of the first chapter of John would find a comment and enlargement in every lesson of the Sunday school for the next six months. "The world was made flesh and dwelt among us: and we beheld his glory, the glory of the only begotten Son, full of grace and truth." "The light shineth in darkness and the darkness did not overwhelm it." Not all the might of the Twentieth Century munitions can triumph over the invincible power of the cross. The Lamb of God is meekness and wisdom; but He is also power; and He will yet push back the flood of evil and arrest the merciless curse. The sin of the world is blinding and all pervasive, but the Lamb is the light of the world, before whom the gross darkness must flee away.

And yet no morning ever dawned so noiselessly as did the kingdom when it was ushered in at the fords of Bethabara. The first four disciples did not take in the fullness of the Baptist's words, but they believed, and this gospel

of John loves to show that their faith was a rapidly growing plant. With them it was love at first sight. There was that attractive power of Jesus that drew them—his humanity first of all. They did not analyse or question. Surely a new unearthly spirit had entered into the lives of men,—the very humblest; a new influx of power which philosophers and historians, ever since, have not been able to explain, but which they could never deny. A great light had appeared; and there were many minor lights, many effective witnesses, who had seen for themselves. We do not read so much of machinery organization; no mystic rites or churchly authority. There was then no distinction between clerics and laymen. Upon humble maid and simple swain was the Spirit poured out. The word increased extensively and intensively.

Is there not a lesson here for us in this day of conventions and mass meetings, "the lust for talk"? Advertising religion with printer's ink has come to be a fine art in itself. How instructive it is to go back to the very beginning and study the individualism of Andrew, who first findeth his own brother Peter; and the seemingly inferior man bringing his really greater brother, Peter, to the greatest of all, to Jesus, who taketh away the sin of the world. One advantage of the great meeting in Boston is that it has set everybody to talking about religion,—at the table, in the street, and the school. It has become a personal matter. There was one church in that city, that anticipated this revival along more rational lines. They started a movement of "winning one more." And sure enough, their two hundred membership was soon doubled without pledges or constitutions or money contribution. It is not difficult to compute, when such a movement, becomes spontaneous, under the inspiration of the Holy Spirit, when the work extends with a geometric progression, how soon the whole city is truly christianized. Nay, the sin of the whole world is taken away!

My quotation for today is from Ernest Crosby,

"None could tell me where my soul might be,
I searched for God; but God eluded me.
I sought my brother, and I found all three."

"SOMETHING THERE IS THAT DOESN'T LOVE A WALL"

So writes Robert Frost in "North of Boston." He is singing—if one can use that term of vers libre—of an old New Hampshire stone wall, but not of that alone. He goes, as the poet must, behind the wall, to the wall—to retreat in the mind which makes walls. And he doesn't like it, any more than nature does,

"That sends the frozen-ground-swell under it,
And splits the upper boulders in the sun."

But his neighbor does like it, and repeats the old saw: "Good fences make good neighbors."

That has been the maxim and the policy of the Churches of America. For three hundred years they have lived on the adage, "Good fences make good neighbors." And a very plausible principle it is—provided there is any reason for having fences at all. But as the New Hampshire poet reasons:

"Before I built a wall I'd ask to know
What I was walling in or walling out."

The churches are beginning to ask precisely that question, and the answer is: There's nothing to wall in or wall out,—except ourselves and the Spirit of Brotherhood.

The "Something" that doesn't love a wall is at work on these denominational walls. The boulders are falling and the gaps widening. Are they worth mending? Or

shall we co-operate with the Something that doesn't like a wall and take them all down and with them build a temple to the Spirit of Love?

J. W. B.

WHAT CAN THE UNITED STATES LEARN FROM MEXICO.

The Rev. Albert W. Palmer spoke in Plymouth Church, Oakland, Sunday evening on "The United States and Mexico—Could they Learn Anything from One Another?" Inasmuch as the Mexican people do not see The Pacific we confine our report to what he thought we of this country could learn from Mexico. He thought this the most profitable part for consideration by his hearers, and remarked:

These four things I would suggest: 1, First, a better understanding of Mexican history. The average American considers Mexico as the hopeless and incurable victim of revolution and social disorder. A better understanding of Mexican history would explain why these revolutions occur. A better understanding, particularly of the events of the last few years would show that these revolutions are not meaningless or whimsical, but represent the ferment of new ideas and the struggle toward a better social order. The sins of 300 years of Spanish autocratic domination and of 30 years of capitalistic exploitation, are being atoned for, but at the same time, an education in social ideals is taking place and progress is being made toward a better land system, freedom from the domination of the Roman Catholic Church, and better social conditions for the peon. Beneath the stormy surface the tide of democracy is steadily rising in Mexico and Madero, Carranza and in a way even Villa, stand for something more than meaningless turmoil.

2. The second thing which we may learn from Mexico, is a respect for the national consciousness of the Mexican people. Those Americans who talk of conquering and annexing Mexico, have much to learn. If their counsel were to prevail they would only succeed in providing the United States with a problem akin to the Irish problem in English politics, or the creation of an American Poland.

3. A third thing which we ought to learn from Mexico, for our own good, is how to look at ourselves in another light. We Americans regard ourselves as the custodians of liberty, and the friends of freedom. How anyone can distrust our motives as anything but most ideal and unselfish is beyond our comprehension. Why should the Mexicans look upon us with distrust and suspicion? For our own good, we need to see ourselves as Mexico sees us. Such a self revelation would make us more tactful and possibly more humble. To the Mexican we are a nation of aggressive, unscrupulous, land-grabbers. We exterminated the Indians, whereas in Mexico the Indians are the back-bone of the nation. We incited Texas to secession; we took California, Arizona and New Mexico by force; still more recently we have acquired Porto Rico and the Philippines and finally, we took unscrupulous possession of the Isthmus of Panama. Add to this copies of newspapers of large circulation, urging that the American flag should float over all territory from Canada to the Isthmus and you have a better understanding of the Mexican hatred and suspicion of the United States, though you still have to add the exploitation which Mexico has experienced from American capitalists not all of whom have been humane or scrupulous.

4. Out of these three things comes the great lesson which the United States needs to learn, which is a new attitude toward Mexico. It may be summed up in a Spanish word which the Mexicans use as one of the highest descriptions of an ideal character, "simpatico." We must continue to reassure Mexico in the most definite way that

we do not intend to enroach on her territory or sovereignty. While insisting on respect for American citizens, and while definitely protecting our rights on the border, we must at the same time refrain in every possible way from offending the sensitive pride and self-respect of the Mexican people.

And finally we should do all in our power to help Mexico in its necessarily slow process of developing that background of education, social justice and religious enlightenment, against which alone, a stable civilization can be reared. We should invade Mexico, not with soldiers, but with school teachers, educational conventions and societies for political reform and above all Protestant missionary effort with its splendid educational, medical, and industrial, as well as, religious work.

AN ANCIENT CHALICE WITH A PORTRAIT OF CHRIST.

This chalice was unearthed in the ruins of Antioch in 1910. Soon after the outbreak of the European war it was brought from Paris to New York for safe keeping. We condense from an article concerning it in the New York Times:

It is probable that the old chalice, or communion cup, some of whose worn figures bear witness to the imprint of the kisses of early Christians, is a relic of a cathedral erected in Antioch by Constantine the Great after his removal of the capital of his empire to Constantinople. This Antioch church was intended to be the centre of Christian worship in the East, and remained standing until the year 526, when, during an assemblage of 50,000 Christians, the city was leveled by an earthquake so disastrous that one building could not be distinguished from another among the ruins.

It was natural that a chalice of such great value and sanctity, in the possession of the first Christian Emperor, would have been left by him in the city where the word Christian was first used, and which was endeared to him by its associations with St. Peter, St. Paul, and other apostles, who resided there.

The chalice of the portraits can be dated with certainty to the second half of the first century A. D., says Dr. Gustavus A. Eisen, the archaeologist, who is now in this country, and who has made a preliminary report upon it in The American Journal of Archaeology. It was found by Arabs digging a well in Antioch on the Arontes, Syria. At the depth of many meters they came upon underground chambers which contained the treasure.

The chalice with the portraits is made in three parts. There is an inner bowl of plain silver crude made with a heavy outer casing of beautiful sculptured work in which, woven in with a design of vine leaves and grapes are the portraits of Christ and the disciples. The whole is supported on a short, slender stem and narrow foot disk turned out on a lathe from a solid block of silver. On the lower part of the bowl of the chalice is a cluster of lotus leaves.

The body of the chalice, while beautiful in form, is crudely made, hammered from a thick sheet of silver, the edge turned rudely without attempt at ornamentation or smooth finish. It was not the property of the rich. The fact of its preservation and the beautiful sculptured work, added to it later, with the portraits of Christ and the disciples upon it, makes it evident that it was in some way closely allied to them.

The sculptured work is Greek, that of an artist, Dr. Eisen believes, and the individuality shown in the faces makes it certain that they were taken from life or from

portraits of which those in wax of the period were excellent. The reason for there being only ten of the apostles shown is possibly, it is said because the artist was familiar with the faces of only that number or had seen only that number of portraits.

"Such individuality cannot be the result of accident," says Dr. Eisen, "and it is the first time that it has been shown in early Christian art."

There are two groups of figures, one on either side of the chalice, each containing a central figure, with five apostles facing it. One figure, of the mature Christ, is in the more prominent of the two groups and the other is either the boy Christ or St. John the Baptist. The portraits of the Christ have an expression of gentleness and divinity; that of St. Peter, which is near Christ, shows a rugged strength; another might be the face of the doubter and all are faces of enthusiastic believers. At the side of the most prominent central figure of the Christ is the symbolic lamb, and above the lamb the miraculous dish of five loaves and two small fishes, while at the base is the symbol of another miracle, a basket filled with loaves that fed the 5,000 on another occasion. The Spirit, in the form of a dove, is above this central figure, and below an eagle with spread wings, a symbol which appears on very old coins.

Many of the apostles hold scrolls in their hands, one holds a purse, and one a handle that may be that of a sword. Doves, snails, a rabbit, a butterfly, and a grasshopper are among the animals shown. There is a band of fifty-seven rosettes at the top of the chalice of about equal size, and at one point is a star such as was seen on pre-Roman Antioch coins.

"PASTOR" RUSSELL'S SUCCESSOR.

A news item from Pittsburgh states that the later Pastor Russell's successor as President of the Watch Tower Bible and Tract Society, which has its headquarters in Brooklyn, was chosen there last week at the annual convention of the organization. He is Joseph F. Rutherford of New York, a lawyer, who devotes most of his time lecturing for the society in the United States and Europe. Mr. Rutherford, or Judge Rutherford, as he is sometimes called, because he was for a time Special Judge in the Eighth Judicial Circuit Court of Missouri, where he was born, has a reputation as an eloquent, forceful speaker. The convention, the first since Pastor Russell's death, was held in Carnegie Hall. A. I. Ritchie of Ontario, Canada, was re-elected Vice President, and W. E. Van Amburgh of New York Secretary and Treasurer.

As Pastor Russell's successor, Mr. Rutherford will become the chief officer of a unique religious corporation. Organized in 1884, the Watch Tower Bible and Tract Society began its activities at Allegheny, Penn., now a part of Pittsburgh, and removed its headquarters to Brooklyn in 1900, a which time Mr. Rutherford also came to New York City. After the removal to Brooklyn Pastor Russell built the Temple, and also purchased the Henry Ward Beecher Mansion at 124 Columbia Heights, Brooklyn.

The new president, in assuming the duties of the late pastor, will also establish his residence in the old Beecher mansion, and become the editor of The Watch Tower, one of the periodicals issued by the society in connection with its extensive book publishing activities. He will also continue the publication of The Bible Students' Monthly, which, under Pastor Russell's direction, attained a yearly circulation of 50,000,000 copies, according to its auditor.

Of all children, how can the children of God be old?—George Macdonald.

ACTIVITY AT SAN JOSE.

On the evening of the 28th of December Kalem's great moving picture film "From the Cross" was shown to a crowded house. Fully 800 people saw the pictures while 200 others were turned away for lack of room. The film was returned for a second showing three weeks later. The pictures are wonderful in every way. Forty actors spent eight months in Palestine, working out the scenes and incidents of the life of Jesus. The acting is splendidly done, reverently and with tremendous spiritual power.

The Minister, Rev. E. A. King, has announced two new series of sermons and has already begun to preach them. The morning series is on "The Bible" and the evening lectures are on "The Gospel of Health." The morning themes are:

"The Bible and Modern Life," "How We Came by the Old Testament," "The Religious Value of the Old Testament," "Origin and Value of the New Testament," "The Prophets and their Work," "The Bible as Literature."

The evening lectures: "God Wants You to be Well," "Health is Catching," "The Wonderful Law of Suggestion," "The Secret of an Overcoming Life."

Sunday, January 7th, was a great day with the Church. A large and enthusiastic congregation was present when sixteen new members were received. Mr. King spoke on "Looking Out on the New Year" and among other things said, "The church has two great tasks, namely, 'The Salvation of the world and the Christianizing of the individual. This includes every church member. There are five means that may be used to this end: 1. The Bible. 2. Prayer. 3. Church attendance (including prayer meeting), 4. Reading religious papers and magazines and uplifting books. 5. Service for somebody else."

The church has organized a Young Matron's Club which provides a Sunday morning kindergarten. One of the members of the church, Miss Grace Steinbeck has just sailed for China to engage in Y. W. C. A. work among the Chinese young women. Miss Kathlene Bartle, another of the young women members, is engaging in Y. W. C. A. work among the Orientals in Los Angeles.

The Benevolence budget, which was larger than last year, has been over pledged and the current expenses budget, which included a substantial raise in the minister's salary and \$200 for the Sunday School, has been pledged almost in full, leaving no doubt of its full payment. The new year opens encouragingly.

SANTA CRUZ.

The annual meeting of the church was held Monday evening, January 8th. The ladies served the supper with covers for 175. Reports were read from every department and officers were elected. A splendid spirit was manifest.

On Wednesday evening after a very largely attended prayer meeting there was a surprise for pastor and many of the people who were invited upstairs where several of the ladies had arranged the tables for refreshments. Prof. J. W. Linscott on behalf of friends presented the pastor with a black seal leather traveling bag. At the same time one was also given to the wife.

The pastor was remembered with books by a Tuesday night Bible class that has been meeting at the parsonage. A dinner was also given in his honor by a group of business and professional men, outside the church, that gathered monthly. He was remembered by them with a gift of books.

On Sunday morning as a farewell sermon he preached the sermon given as his first as pastor over four years ago.

At night the Protestant churches united in a service to honor the one leaving. They gathered at the Congregational Church where the pastor spoke and was followed by the pastors of the Advent Christian, Baptist, Christian, First Methodist, Pennsylvania Avenue Methodist and Presbyterian churches.

FIRST CHURCH, PASADENA.

Improvements to the extent of over \$14,000 planned and executed without indebtedness, a "home grown" missionary sent across the water and provided for as the church's foreign representative, a net gain of over half a hundred members—these were some of the things that gladdened the heart of Pastor D. F. Fox and his people as they gathered for the annual meeting on January 10, about 400 sitting down to a delicious supper in the newly-enlarged dining room before listening to the reports of the various organizations.

The Men's Club showed a membership of 116, their work including varied programs at the monthly suppers when the brethren also demonstrated their skill in the culinary line, a live Men's Club Class in the Bible school, a Boys' Work Committee and keen interest in civic problems.

The Woman's Missionary Society has a paid membership of 156 with an average attendance of 135. Its twin, the Woman's Church Aid Society, with practically the same membership list, met the expectations of its friends in the usual blithe manner, reporting an average of 254 at the first Thursday luncheons, many hundred calls made upon strangers, a wide field of activities social benevolent and housewifely, and the raising of over \$2100 by membership dues and the "Pasadena-Pacific Exposition" in November.

Reports were given by officials of the three C. E. Societies, the Bible school and the Japanese Union Branch Church, which gave through its pastor, Rev. Mr. Demura, something of the problems and the promise of this interesting work, and which embraces in its plan not only the Sunday preaching and C. E. and prayer meeting services, but also a literary society, reading club, popular lectures on American government, a library containing English and Japanese books, and classes for the women in such perennially interesting subjects as sewing, knitting and tatting!

The report of the Bible school showed an average attendance of 318. The enrolment for the women's Bible class is now over 100, and a Social Service class under the leadership of the Educational Director, Rev. A. B. Strong, is one of the additions of the past few months. For Christmas Sunday the Junior Department, superintended by Mrs. H. H. Dutton, prepared a "Pageant of the Nativity" so impressive and beautiful that the proposal has been offered that it be made an annual feature.

One of the most encouraging features of the Bible school work is the increased interest in missions, their contributions to various causes for the year totaling \$700. Thanks to a loyal, understanding missionary superintendent, the special objects represented are practically all included in the apportionment, the young people thus being trained to a knowledge of and interest in the work our denomination has undertaken to support. The fact that one of their own number, Miss Bertha H. Allen, went out to Foochow, China, in September as the foreign representative of the church, has quickened the interest of the school and brought a generous response in gifts.

The report of the church clerk showed 71 additions

for the year, 36 of these on confession, this making a net increase of 52. The present membership is 803, 743 being resident members.

L. M. A.

ANNUAL MEETING AT LONG BEACH.

The Annual Meeting of the Long Beach church, held January 3, was signalized by the large attendance of 250 at the supper tables, and cheerful reports from all the organizations. All current expenses for the year were reported paid.

The most notable event in administration during the preceding quarter was the organization of a Pastor's Cabinet, composed of the chairmen of boards and the elective officers. This body meets monthly and enables the pastor, Rev. Henry Kendall Booth, to keep in close touch with the work in different departments.

Another measure designed for the correlation of the working forces of the church has been adopted by amendments to the constitution and by-laws of the church, which place the work under the Commission Plan.

These commissions are respectively upon Spiritual Life, Religious Education, Missions, Finance, and Social Service. They are constituted of existing boards, with the addition of three members for each one, who are elected at large. Commission meetings are to be held quarterly.

Eleven persons were received into membership by letter January 7th.

FUNDS SECURED FOR A NEW BUILDING AT CALEXICO.

Our church at Calexico is in the midst of a financial campaign for a new church. Rev. H. H. Wikoff of San Francisco was down and assisted in the start, which is very encouraging. We have now over \$8,000 in sight to apply on a \$15,000 plant. A part of the balance we expect to get from the Church Building Society.

The lots secured are on a corner facing the Civic Center and are considered one of the most desirable locations. Work will be begun at once and it is hoped that the new edifice will be completed before the hot weather.

ANOTHER GOOD YEAR AT PACIFIC GROVE.

The report of the treasurer at the annual meeting last week showed receipts of \$6,674 for the year; and that all expenses were paid including that for the new pipe organ installed. A budget of \$3,250 was adopted for 1917.

In his report for the Sunday-school Mr. Silas W. Mack said:

"Many of our own young people are growing up into the Christian life and several have already dedicated their lives to foreign missions. In nearly every case—possibly there is not even one exception—where they have had the proper moral support at home, they have been held firm for Christ and the Church. But where that backing is wanting, almost anything may be expected.

"We have, and always have had since I knew the school, as fine a corps of teachers as may be found anywhere. Sometimes the standard may be a little too high to be popular but popularity is no evidence of success.

"What we need most of all is volunteers—and this is true in all lines of Christian service. I am getting tired of coaxing and urging people to do what they ought to be glad of the privilege of doing. One of the most encouraging things in my experience during the past year was when a young lady, freely and without solicitation, offered to take a class in the Sunday-school."

The Mayflower Women's Association reported: Eleven

regular meetings held; served three Brotherhood suppers, one banquet for the W. C. T. U., one for the Philathea class and one for the Annual Roll Call served; 13 comforts tied; repaired—house at an expense of over \$50; built sleeping porch on parsonage costing \$135; installed heating radiator in ladies' parlor costing \$30; gave \$500 on church organ and \$3.50 per month on missionary apportionment. The receipts from all sources amounted to \$856.09.

The senior C. E. Society contributed during the year to the support of the Indian School at Guinda, County C. E. Union, Japanese Mission at Monterey, and to the local church. Four delegates attended the State C. E. Convention at Stockton and eight, not to mention other church members, the C. E. Institute at Mount Hermon, and nearly all the County Convention at Monterey where \$203 was raised for County work and in which raising the local society played a noteworthy part.

The membership of the church is 212; 38 being absent. Twenty-seven names were added during 1916, and 25 were taken off.

CALVARY CONGREGATIONAL CHURCH, OAKLAND. SURVEYS THE WORK OF THE PAST YEAR.

Preliminary to the Annual Meeting, the Fellowship Dinner was held Wednesday evening, January 10th, with a full attendance. While seated at the tables, one hundred and twenty-five responded to the roll call of members by Mr. Campbell, stating the year of uniting with this church—those absent sending words of greeting which were read by the clerk, Mrs. Alice M. Dunham.

The splendid dinner was prepared by the Women's Association and well served by the Young Women's Club, while the hum of satisfied fellowship filled the room, giving evidence of the existing unity of spirit and purpose. Having enjoyed this gracious hospitality, the business meeting was opened, in the main auditorium of the church, with a reading of the scripture, Romans chapter twelve, by our beloved pastor emeritus, Rev. F. H. Maar. Mr. Campbell offered prayer. Then came splendid written reports from all the church officers and representatives from every organization.

From the reports of the treasurer and financial secretaries we find a satisfactory financial condition.

The Young Women's Club, through its efficient secretary, Miss Tyson, indicated an unusual amount of service variously rendered. Thirty-five young women are actively interested in carrying out the helpful purpose of this club.

Mr. Huston spoke for the Men's Club, stating the strength and spirit of this organization to be fine.

The Ectatian Club, consisting of young men, was ably reported by a bright youth, Mr. Alfred Virden. His pointed and pithy extemporaneous address closed with the statement that the Ectatians will be vitally heard from during 1917.

A report from the Ayuda Club (signifying "she helps") also claimed our attention and appreciation by the real help rendered to the Sunday school and elsewhere. Miss Mar Baudin is the able leader of this club of younger women which has a membership of twenty-two.

Mr. Earl H. Weed, superintendent of Sunday school and director of activities, reported for the Sunday school and Christian Endeavor Societies. Mr. Weed is looking for more members, more teachers and more "pep" this year.

It was inspiring to hear a lively boy from the Yukian Club and another from the Boy Scouts rise in most manly fashion and tell of their work and purpose. Verne Garcia

for the Yukians, stated their purpose to be "to develop a strong body and clean mind"; while that of the Boy Scouts was "to honorably do their duty to God and to country," as indicated by Gerald Calhoun.

Directors, trustees, deacons and deaconesses, clerks and others reported in a most satisfactory manner.

Mr. Roy H. Campbell, who has so splendidly ministered to this church during the past two years, expressed a sincere satisfaction in the support and co-operation of the membership—saying that this satisfaction reached deep down in his heart and was felt keenly. He voiced an earnest and urgent request for further loyalty to the prayer meeting. Mr. Maar also spoke feelingly of the spiritual needs of the people and the satisfaction secured by the prayer meeting. Plans for the increased support of this mid-week meeting will receive marked attention during 1917.

This resume would not be complete without mention of the choir music under the rare leadership of Mrs. F. H. Maar, our organist. We count this one of our finest assets and it is our pleasure to speak our deep appreciation of her untiring and most conscientious service which lies back of, and precedes the enjoyable music rendered each and every Sunday.

Sixty-four members were received into this church in 1916, making a total membership of 238. We are out of debt. Our budget for 1917 is in sight, consequent upon the splendid response to the every member canvass.

THE ANNUAL MEETING AND DINNER OF PLYMOUTH CHURCH, OAKLAND

The most largely attended annual meeting in the history of Plymouth Church, occurred Wednesday evening, when 361 people sat down to dinner in the gymnasium of Plymouth Center. The room was beautiful with greenery and festive with swaying yellow balloons and rubber footballs which were batted from one table to another.

In place of the usual reports, a survey of the church activities was given by four members. Mr. L. F. Moore told of the activities of Plymouth Center; Mr. L. B. Avery gave an account of the Sunday School work; Mrs. F. C. Turner gave a survey of the organizations affiliated with the church, the Woman's Club, Men's League, and Christian Endeavor Societies; and Mr. W. W. Furze gave his impressions of the church services, emphasizing particularly the need of a new organ to replace the present instrument which came around the horn in '53 and which is inadequate to the present size of the church and its musical program.

Statistical reports showed that the church had received 128 new members during 1916, that 16 had been dismissed by letter, 14 by revision of the roll, that 9 had been lost; gain of 89. This brings the present membership of the church up to 867, of whom about 800 are resident in Oakland.

The address of the evening was then given by Rev. Josiah Sibley, D.D., pastor of Calvary Presbyterian Church, San Francisco, an old college friend of the pastor's. Dr. Sibley gave an enthusiastic and inspiring address on "Going Forward," after which the meeting was dismissed by a brief prayer by the pastor of the Church.

WOODLAND.

Our church regrets the going of Mr. Brereton. During his pastorate the Sunday school and Christian Endeavor have become very efficient, 31 having united with the church, mostly young people. Good congregations have been maintained every Sunday.

MILL VALLEY.

This church had its annual meeting on Wednesday of last week. About 40 were present. The church has had a successful and happy year. Though it has a small membership the church raised about \$1000 for current expenses, and gave in benevolences \$120. Excellent reports were presented from its Ladies' Aid Society, boys' club, and Sunday school. The Sunday school is especially efficient, and has a few new features for efficiency. One of them is the appointment of a story-teller who brings to the school each month a stimulating mission story. The Sunday school orchestra has contributed largely to the musical side of the school, besides being of use at times in the church service. Many of the scholars are beginning this year with a monthly pledge to missions, to be deposited at the church service with the church offerings.

The efficiency card says that the average church gives for current expenses per member \$19.95 and for benevolences \$1.70. Mill Valley church gave for current expenses \$28.43 and for benevolences \$3.43. Surely that is a good showing! We have on our board of trustees the principal of the high school, principal of grammar school; a professor in high school, a former principal of grammar school, a lawyer, a doctor, and a young man.

MISSION CHURCH, SAN FRANCISCO.

The annual meeting of this church was held Wednesday, Jan. 10, with about sixty gathered around the supper table.

Reports of officers and committees showed a very favorable year in comparison with previous performance, the financial achievements being practically the same as the year 1915, notwithstanding the fact that we were without a regular pastor the greater part of the period. Report of 19 ministers speaking from our pulpit in the year is something extraordinary.

The present policy will be continued, we retain Rev. E. J. Singer as Acting Pastor indefinitely.

The latter part of the session was occupied in a discussion of minor matters of business.

Four persons were welcomed into fellowship the last communion Sunday, three on confession.

THE YEAR NINETEEN SIXTEEN AT ALAMEDA.

The reports at the annual meeting of the First Congregational Church of Alameda last week indicated that the year 1916 was one of the best in the history of the church.

The membership totals 306, thirty persons having been received into fellowship during the year.

Mr. Mears, the pastor, reported 190 sermons and addresses during the year. He conducted 43 funerals and officiated at 33 weddings; and made 1400 pastoral calls. The number of miles traveled in his automobile in the service of the church was 7000.

The report of Mr. Eberly, the treasurer, showed receipts to the amount of \$6051.39.

The Ladies' Aid Society reported an income for the year of \$299.23.

The King's Daughters reported forty active members with an income during the past year of \$426.26, and disbursements of \$242.06.

Kenyon Scudder, superintendent of the Sunday school, gave a splendid report for the school, which now numbers 243 members enrolled.

A Patheoscope motion picture machine and an up-to-date mimeograph have been added to the church equipment; the organ has been partially rebuilt, and a member

of the church has given \$250 for a new set of Vox Humana pipes in the organ. The latter will be installed this month. A new piano has been purchased for the Sunday school.

Two hundred and twenty persons attended the annual meeting and partook of the dinner which was served by the ladies of the church.

Among addresses given was one by the Rev. Dr. J. T. Wills who spoke of the early days of the church when he came to Alameda and held services in 1878 over a drug store at the corner of Webster street and Lincoln avenue, resulting in the organization of the church and the calling of Rev. Geo. Morris as the first pastor. D. A. Eberly presented a strong, clear address "The Place of a Democratic Church in a Democracy." The remarks by Rev. Robert Walker of San Francisco were replete with Scotch wit and wisdom.

PALO ALTO.

The observance of Forefathers' Day at Palo Alto included a delightful and enthusiastic gathering and a notable progress. The toastmaster for the occasion was Professor F. E. Perham, of the Polytechnic High School, San Francisco.

"The New Puritan" was the subject for the Rev. Raymond C. Brooks' address. The Rev. Francis J. Van Horn spoke on, "The Pilgrim of the Future."

Dr. George B. Little, Chorister of the Church, dedicated a new hymn and song, written by himself, for the occasion. Professor Ephriam D. Adams, Dean of the History Department of Stanford University, and son of Dr. Adams, of the famous Iowa band, gave an address on "Piety and Patriotism."

A poem written by Professor William H. Carruth, head of the English Department of Stanford, is entitled, "The Children of New England," and was written for the occasion. This poem will surely be counted among the most notable from Dr. Carruth's pen. The conclusion stanza is:

"One final venture waits us, when
We join those blessed pioneers
Whom God has guided from our ken
Beyond the havoc of the years.
What continents loom! What luring trails
Lead through the vast unknown of Fate
Where, her last trip, our Mayflower sails
At sunset through the Golden Gate."

Steady accessions are increasing the membership of the Palo Alto Church. The first Sunday of the year twelve were received including the president of the Stanford University Y. M. C. A.

WOMEN'S MEETING AT PILGRIM CHURCH, OAKLAND.

The quarterly meeting of the Woman's Home Missionary Union and the Northern California Branch of the Woman's Board of Missions for the Pacific will be held at Pilgrim Church, Oakland, on Thursday, February 1st.

There will be a Round Table discussion of successful methods under the caption: "What was your best meeting?"

Dr. Schriver of the Presbyterian Board will speak on "Immigration"; Mrs. Richard S. Emrich, a most fascinating speaker, will tell of her life in Turkey; Mrs. Birlew, for many years in New Mexico, will give some aspects of Home Missionary life.

It is fitting that Pilgrim Church, so long associated with missionary activities through its faithful devoted members, should be the scene of the Memorial Service for Miss Laura Richards and Mrs. C. H. Botsford, which will conclude the day.

NOTES AND PERSONALS.

The roll of the First Congregational Church of Oakland showed a membership of 1717 the first of January. There were 610 men and 1107 women. The total number received during 1916 was 77. The total number of names taken from the roll was 70. The net gain was 7.

Miss Laura T. Richards of Saratoga, who passed into the other life the first week in January, was for many years prominently identified with the work of the Woman's Board of Missions for the Pacific and with that of the Woman's Home Missionary Union. It is fitting that the work she did should have more notice than the Editor of The Pacific can give it, and we are glad to state that an article is in preparation which will be printed next week.

The Rev. F. L. Cooper, pastor of Richmond Church, San Francisco, and Miss Clara Ross were united in marriage on Monday of this week, the ceremony being by the Rev. Roy H. Campbell of Oakland. Miss Ross and her father and mother came to San Francisco at the time of the Exposition, Mr. Ross having a representative position thereat; and at the close he decided to identify himself with this city. Life-long Congregationalists they are proving a welcome addition to our forces here.

The Pacific School of Religion opened last Monday for the second semester of the current year. The Congregational and the Methodist ministers omitted their Monday meetings and were in attendance in large numbers. Professor Buckham presided; the Scripture lesson was read by Dr. Dille of Trinity Methodist Church, Berkeley, and prayer was offered by Dr. Frank N. Fitch. The Rev. F. B. Bridgman, an American Board Missionary in South Africa, gave an exceedingly interesting and valuable address. The Pacific took notes but there has been no time since to make use of them, and so we have to be content with this mere mention.

Mr. Miner Chipman of Boston will speak at the next Monday Meeting of the ministers in San Francisco on "Business and Religion." Mr. Chipman is a Christian layman, who has been prominently identified with Ford Hall, Boston, the most successful and notable Forum in America, under Christian auspices for the discussion of public questions. He is an efficiency expert, associated with one of the great industries of the country and has some definite and noble conceptions of the relations of business and religion based upon long experience and wide observations. One week from next Monday Professor Buckham will speak on "What Does it Mean to Accept Christ?"

ATTEMPTS TO UNDERSTAND GOD.

Next Sunday Dr. Buckham of the Pacific School of Religion will begin in the People's Bible Class in the First Congregational Church of Berkeley a series of lectures on "Attempts to Understand God." Topics as follows: The Savage's "Mana"; The Old Testament "Creator"; Plato's "The Good"; Aristotle's "Unmoved Mover"; Calvin's "Sovereign"; Spencer's "The Unknowable"; Royce's "The Spirit of the Community"; Howison's "Center of Reference"; The New Theology's "Love"; Christian Science's "The All"; Jesus' "Our Father"; "So many Gods" or "One God."

There are some things that get better with age. A true and noble friendship increases in its value as time goes on. This is especially true when you can add immortal youth to your friend. Christ never gets old.—Louis A. Banks.

MARTHA ELIZABETH BOTSFORD.

On the 7th of January at her home on Edgewood Avenue, Mrs. Martha Elizabeth Botsford passed from earth to Heaven. In the morning she attended the First Congregational Church of San Francisco and the evening was spent with her family at home. At midnight the Master called. She was ready, ready to cross the Bar to meet her Pilot face to face. The beauty and richness of her Christian faith had made the "crossing over only a step to her Saviour's side. Many there are who can testify to the loving kindness of the dear woman, who has left us. Her Christianity shed its radiant beams upon all who came in contact with her. Verily there be many who shall rise up and call her "Blessed."

Her father came to California in 1851 and Mrs. Botsford spent most of her life here with the exception of her school days which were spent in Massachusetts. She is survived by a son, Dr. A. D. Prentice and a daughter Mrs. Charles F. Lewis, both of San Francisco.

A. D. H.

THE IDEALS OF THE UNITED CHURCHES OF OLYMPIA, WASHINGTON.

Two weeks ago The Pacific made mention of the federation of the Congregational and Presbyterian churches of Olympia, Washington. Since then a statement of the ideals of the United Churches has come to us. We give them here.

"Our Ideals."

"To efficiently organize the Christian forces of the community into a common fellowship of service, love and worship.

"To make our organization democratic in spirit and efficient in form.

"To deepen the spiritual life by communion with the best and finest idealism of our Christian heritage.

"To inspire and encourage all efforts for the moral and spiritual improvement of our community. To stand for clean, sweet, wholesome homes, and for all social institutions that minister to a more wholesome environment and to the physical, moral and spiritual improvement of the people.

"To provide wholesome social life for the community, deepening thereby our sense of brotherhood, and cultivating the finer affections and warmer sympathies which enrich life and make it more responsive to human need.

"To attain to a closer walk with God through a life of spiritual devotion.

"To attain to a greater appreciation of the Bible, the classic literature of Hebrew and Christian, a message of God through the finest experience of the race.

"To think clearly about our religion, making it a treasure of the mind as well as a treasure of the heart.

To be intelligently informed about the great work which our fellow-Christians are doing all over the world, and to co-operate in that work by prayer and gift, so that our fellowship in the great church universal may become a living reality.

"To realize in our own lives that unity of spirit and effort which we pray may speedily prevail among Christians everywhere.

"To claim a fuller share in our spiritual heritage of the great Historic doctrines of the church universal, the Fatherhood of God, the Brotherhood of Man, the Supremacy of Christ, the Presence of the Holy Spirit, the Immortality of the Soul.

"To enjoy for ourselves and to encourage in others that open-minded liberty in the quest of truth by which alone we can appreciate its richest treasures.

"To claim our liberty in Christ in the use of any form, ceremony, or ritual which will contribute to the beauty, impressiveness and helpfulness of our public worship.

"To exemplify the gospel of good cheer, of faith and courage and to cultivate a wholesome, healthy-minded attitude toward life."

In the articles of agreement were the following statements:

"It shall be understood that the name United Churches does not imply any dissolution of existing organizations, or any breaking of denominational ties; on the contrary it is desired to encourage fellowship in missionary enterprises, through denominational organizations, and to conserve what is best in denominational life and ideals. The denominational organizations shall therefore be retained as custodians of the property and as channels of communications with the denominational interests at large."

"Any one may join the United Churches by becoming a member of either of the churches under the rules and regulations governing it."

PROSPECT CHURCH, SEATTLE, HAS A NEW PASTOR.

Prospect Congregational Church, Seattle, called recently the Rev. William Stanley Carne, who has had pastorates at Leavenworth and at Corbin Park Church, Spokane.

Mr. Carne is a graduate of Bangor Theological Seminary of the class of 1914. Before ordination he was a lay preacher in England.

He comes most highly recommended by Dr. White, Associate Superintendent, as having that in him which makes for success.

INLAND EMPIRE NOTES.

Several of our churches held their annual meetings last week. Over a hundred persons enjoyed the dinner served by the ladies of the Pilgrim church preceding the business meeting. All the reports indicated a year of wholesome progress under the ministry of Dr. C. H. Burdick, whose salary was advanced \$100 as an expression of appreciation. A budget of \$2300 was approved and fully pledged. There were 51 added to the church and a gain of 66 per cent in the number of subscribers to the budget.

The reports at the annual meeting of the Lincoln Heights church, under the ministry of Rev. H. A. Luckenback, showed that 23 had been added to the church during the year, that \$1062 had been raised to meet current expenses, a new furnace installed, and all departments in good working condition. Bro. L. preaches at Glenrose school house two miles away.

The Lidgerwood church has been served acceptably by Mr. Geo. F. Orloff, religious secretary of the city Y. M. C. A. since April, and he has been called for another year. Ten were added to the membership and all expenses met.

At the meeting of the Alliance Superintendent White gave an inspiring address on Evangelism, or The Good News.

Rev. Geo. Weiss, of Pasco, has been called by the Corbin Park church and has begun work with promise of a fruitful ministry.

Rev. A. A. Doyle received eight new members into the church last Sunday.

The Deer Park church has given a call to Rev. Wm. Worthington, of Seattle, and it is expected that he will accept it.

Rev. J. Edwards has been called to serve the Five Mile Prairie for another year.

Evangelist Fawcette's meetings at Glenora resulted in

18 conversions. He is working with Rev. J. W. Skerry at Trent this week.

Drs. Harper and White are to leave for Chicago, next Monday, to attend the National Home Missionary Conference.

The work at Sprague, under the ministry of Rev. W. W. Cochrane, is making splendid progress.

Rev. J. Morgan Lewis, of Almira, is uniting with the Methodist minister in two weeks' evangelistic meetings.

Rev. J. Spoolman, of Chewelah, is uniting with the Methodist and "Christian" ministers in evangelistic meetings.

One of the most active churches in Spokane is the Swedish Congregational, under the ministry of Rev. I. Skoog. The receipts for the year were \$4,500. The membership is over 300, and the pastor's salary is \$1700. The debt was reduced \$2700 during the year. Every department of the church is in splendid working order. The pastor is a strong evangelistic preacher and a faithful pastor, and his people are willing workers.

J. EDWARDS.

Spokane, Wash.

For The Children.

TIM'S GAME.

School was out now, and Carlton felt that he could do as he pleased all day long. He spent most of the time playing at the barn or down at the pasture branch or out at the fields where the men were at work. He seldom came to the house from morning until dinner time. Then he was always very hungry, and mother always had a good dinner ready for him and his father and little sister Lula. If he had noticed, he would have seen that mother always looked tired when he came in to dinner; and if he had thought about it, he would have known that she had to bring in the stove wood and draw and carry several buckets of water from the well, besides many other things that a boy ten years old could do as well as play all the time. But somehow he did not notice, and he did not think. Mother knew that if she waited for Carlton to notice and think she would have to keep on doing everything herself all summer. But she thought about how long he had been going to school and how glad he must be to get out, and she kept on bringing wood and water and doing other things and let him play all day long for a whole week.

Then, as Carlton came up to the house one Monday morning, he was surprised to find a notice written in large letters on a piece of white paper pinned to the kitchen door: "Boy Wanted Here."

Carlton did not go in just then. After a while his mother heard a knock at the kitchen door, and when she opened it there stood Carlton in overalls and wide straw hat.

"Morn', lady!" he said, taking the big hat from his head. "My name is Tim. I came here to get a job if you want a boy. I haven't had any breakfast."

"I am glad you came, Tim," said the lady. "I need a boy about your size very much. Are you hungry?"

"No'm, not much," said Tim. "I can begin to work right now if you want me to."

"What can you do, Tim? And what wages are you willing to work for?"

"I can carry in wood and bring water and cut some wood, too, if the logs are not too big. I can go to the store for you and—and I can set the table, and wash dishes and sweep floors; but I don't like too much. I will help you do that kind of work, though sometimes, till your little girl

grows up big enough to help you," he said, glancingly at Lula, who was standing behind her mother, laughing.

"I think you are just the boy I want, Tim. I should like to engage you right off if we can agree about the wages."

"Oh," said Tim, "never mind about that. Wait till next Saturday."

"Very well, you may consider yourself engaged for a week. Would you mind feeding the little chickens while I finish getting breakfast ready? Here is some wheat. You will not have any trouble to find the coops. They are in the back yard."

Away ran the boy in the overalls and big straw hat, and when breakfast was ready he came in with rosy cheeks and a hearty appetite. "Tim" was a willing helper about the place all that week. Mother didn't look nearly so tired after he came. And the strangest part about it was that "Tim" seemed to be as happy and have as much fun as Carlton had while playing all the time.

When Saturday evening came, mother said she didn't know how she had ever gotten along without the boy. "What shall I pay you, Tim?" she asked. "I like you better than any helper I ever had."

"O nothing, mamma!" said Carlton, catching his mother around the neck. "I'd be ashamed not to help you; and it's fun to play Tim."—Ellen Masters.

THE HOME SUNBEAM.

"Betty spoils the whole family. She is our sunbeam. What we should do without her, I can not imagine."

It was Betty's father who spoke lovingly of the daughter who was the home sunbeam. I agreed with him. I have never known a sweeter girl, a girl who more constantly forgot himself and lived for others.

Her mother was an invalid, often laid aside, and sometimes querulous and fretful, because of bearing much pain. Her father was a busy man with little time at home and a great many people to care for at the big factory, just visible from the porch, beyond the trees at the foot of the hill. The family was large, and people were often coming and going, aunts with babies and little tots running about, and grandparents who took it into their heads to make unannounced visits. Betty was a schoolgirl, fifteen, and small for her age; but she was never too tired or too busy or in too great a hurry to be glad when company came. She was the one who heard her father's latchkey click in the door at night, and who rushed out to help him off with his coat. She saw that his chair was ready beside the lamp, and his evening paper waiting for him.

If there was a grandmother whose eyes were growing dim, Betty quietly threaded needles and had them where they did not need to be asked for. Betty often took her mother's place at the table to pour the coffee and tea, and she had a perfect genius for remembering who took sugar, who took cream, and who took neither. The maids in the kitchen loved her, because she was always thoughtful, never forgetting their evenings were precious, and often lending them a helping hand when the household was larger than usual.

"Who is that little song sparrow of a girl?" inquired a visitor one day of the principal of Betty's school. "I mean," he said, "that girl in brown, with the sweet, contented face. Is she one of the best scholars?"

"As to scholarship," answered the principal, "there are girls here who excel Betty Benson. She is a good, all-round student, who does her work very well; but Betty's strong point is her thoughtfulness. She is just what she looks, sweet all through, and a perfect home sunbeam."

A girl who, like Betty, shines most brightly in her home, must be contented to do many unobtrusive things, to fill up chinks, to slip in and say a kind word when the children are ready to quarrel, to lift a little when others are tired.

She will save the tired laundress by wearing a fewer things that are hard to wash and iron.

On a Saturday morning she will ask the cook if she may not make cake or a pudding for the next day.

In church she will cheerfully make room for the stranger in the pew, and will notice the lady in front who has no hymn book and pass over her own. For there is this to observe about a girl who is a home sunbeam, that she carries sunshine wherever else she goes.—Margaret Sangster.

CLEAN HANDS.

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she was such a little girl, her hands worked so quickly in the warm suds and the dishes were so clean as she placed them in the rinsing pan that any one would have said, "Ah, this is not the first time that Phoebe has washed dishes for her mother. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that any one would say: "Phoebe likes to help her mother, even though the work is dishwashing."

While she was still singing, the door opened and Mabel peeped in. Mabel was Aunt Mabel's little daughter and Phoebe's cousin.

"Oh, how can you sing when you wash that greasy pan? Ugh! the thought of how your hands feel makes me creep," and Mabel looked at her own pretty hands. "I will not wash dishes."

"But to-day is Saturday, and Nora can not do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried and ran away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, Phoebe, dear. You have made the whole morning easier?" She did not take the checkered apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said to Nora, "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen him since he went away to the far country to be a missionary. Phoebe was such a tiny little girl that she could not remember the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she rolled her own dimpled hands in her white apron. "It'll all come off," laughed Phoebe.

"Well, I wouldn't do that for any one. I thought you'd be ready to come out to play by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure?"

The clock on the kitchen mantel warned Nora that din-

ner time was coming, and she cried: "What shall I do! The vegetables are not ready. The baking and the extra work have made me late."

"I" peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You, child! They'll stain your hands again."

"Oh, the stain will all come off." Soon Phoebe was seated on the law kitchen stool with a pan in her lap almost as big as herself, peeling potatoes so that father's dinner should be in time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have you given your mather and she as busy as Phoebe's. Ye ought to be full of shame when ye look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I believe he can almost see what I think." Of course this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one: side by side they rested; Mabel's soft, dimpled, white one and Phoebe's roughened and red, with here and there a stain. Slowly he said:

"Beautiful hands are those that do

Work that is earnest and brave and true,

Moment by moment the long day through."

"It's a big mistake that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe goodbye, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."—Ex.

Lord, in each day's littleness
Let thy mercy hold and bless.
Choose my way, that I may be
Ever wise in serving thee;
Nor in childish folly call
Any gift or mercy small—
Any trial of my state,
Any cross or sorrow, great.
For thy greatness holdeth me;
And thy littleness may be
The first token of a care
High as heaven and heavenly fair.

—Isaac O. Rankin.

Each time hath its burden, and that which may justly work our weariness, yet infancy longeth after youth, and he that is very old, as he is a child for simplicity, so he would be for years. I account old age the best of the three; partly for that it hath passed through the folly and disorder of the others; partly for that the inconveniences of this are but bodily, with a bettered estate of the mind; and partly for that it is nearest to dissolution.—Joseph Hall.

Direction is worth as much as, or more than, energy.

PENITENTIAL HYMN.

(For a World In Arms.)

O God of field and city,
O Lord of shore and sea,
Behold us, in thy pity,
Lift naked hands to thee.
Our swords and spears are shattered,
Our walls of stone down thrust,
Our reeking altars scattered
And trodden in the dust.

O God of law unbroken,
O Lord of justice done,
Thine awful word is spoken
From sun to flaming sun—
We hate, and we are hated,
We slay, and lo, are slain,
We feed, and still unsated
We hunt our prey again.

O God of mercy tender,
O Lord of love most free,
Forgive, as we surrender
Our wayward wills to thee.
Absolve our fell allegiance
To captain and to king;
Receive in full obedience,
The chastened hearts we bring.
—John Haynes Holmes in The Survey.

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